THE EXPEDIENCY OF *One* MAN'S *Dying*, &c.

[Pice Six-pence.]

THE EXPEDIENCY OF *One* MAN'S *Dying* TO SAVE A NATION from Periſhing.

A

DISCOURSE

DELIVERED

Before the Antient Society of *True Britons*, at their Annual Meeting, *January* 1, 1741-2.

Hi medentur Reipublicæ, qui exſecant Peſtem aliquam tanquam STRUMAM *Civitatis.* CICERO.

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LONDON:
Printed for T. COOPER, at the *Globe* in *Paternoſter-Row.* M DCC XLII.

AC 911. 1748. T58 c. 2

JOHN xi. 49, 50.

And one of them named Caiphas, *being High-Prieſt that Year, ſaid unto them, Ye know nothing at all; nor conſider that it is expedient for us, that one Man ſhould die for the People, and that the whole Nation periſh not.*

WHO *will ſhew us any Good?* cry out hourly a whole People ready to periſh. — 'I will, 'ſays *Caiphas* in the Text, if 'they'll but hearken to me. They loudly 'complain of Grievances of every Kind: 'That their Liberties are invaded, their 'Conſtitution ſtruck at, and the Foun-'dation of all that's dear to them, the In-'dependency of their Senate, broke thro': 'That their Commerce is unprotected,

'their Manufactures discouraged, and 'their Trade divided amongst their 'Neighbours; whilst at the same Time 'they groan under an intolerable Load 'of Taxes and Tax-gatherers, penal 'Laws and Standing Armies: That as 'grievous as these Calamities are which 'they labour under at present, they still 'suffer more from the dire Apprehen-'sions of much greater immediately be-'falling them; and that, in short, they 'are reduced to this deplorable and peri-'lous Situation, by the Ambition, Ra-'pine, and ill Conduct of ONE MAN.'— Why, they *know nothing at all, nor consider, that it is expedient for them,* that *That one Man should die for the People, and that the whole Nation perish not.*

In the Prosecution of a Discourse upon these Words, I shall

First, Shew the Truth and Equity of this Maxim of the High-Priest.

Secondly, Shall point out those particular *Reasons* and *Circumstances*, which may make the *Practice* of it necessary at *certain Times:* And,

Lastly, Shall *earnestly exhort* to the Observation of it, at those Times, and under such Circumstances.

Now

Now, in the firſt Place, as to the Truth and Equity of this Maxim, it is ſo very apparent, that it would be trifling with the common Senſe of Mankind to enter upon a formal Proof of it. For except Government and Nations were made for the dignifying and enriching the Pride and Voluptuouſneſs of ONE MAN, and not every Individual for the Good of the Whole; except Nature and Reaſon, which both riſe up againſt Oppreſſion, were in vain given us; except our Conſtitution's being placed in different Hands, to be Checks upon one another, be only a Name; except the Will and Pleaſure of an *inſolent Upſtart* being ſet in the Room of thoſe Laws that are the Security of a Nation, be reaſonable; except our Liberties, our Properties, our Honour, and our Influence, are only a Cobweb and a Shadow; except this and much more, the Maxim in the Text is as full of Truth and Juſtice, as it is of Prudence and Policy.

In the antient and wiſe States of *Greece*, it was thought neceſſary to ſacrifice even the Innocent, ſometimes, when doomed by their Oracles, for the Preſervation, as they thought, of their Country, or the Succeſs of their Arms; and their Chiefs

and Princes have upon ſuch Occaſions led their own Offſpring to the Altar, as a Propitiation for the People. Amongſt the *Romans* it was a Practice for the moſt noble of them to devote themſelves, or voluntarily give up their Lives, whenever the Exigency of the Commonwealth ſeemed to require it, as witneſs the *Decii*, the Father in the *Latin* War, the Son in the *Hetruſcan*, and the Grandſon, in the War againſt *Pyrrhus*. Much more expedient, then, and reaſonable ſurely is it, that *That Man* ſhould *ſuffer* rather than a *whole Nation ſhould periſh*, who was the ſole *Occaſion* of its being ready to periſh; for in that View this Advice of *Caiphas* was given, as plainly appears from the Context.

Chriſt having raiſed his Friend *Lazarus* from the Dead, after he had lain four Days in the Grave, a great Number of the *Jews* who were preſent, and ſaw what was done, became Converts to this Doctrine upon the Strength of that Miracle: Some amongſt them, however, for there were Spies and Informers it ſeems in the Days of *Pontius Pilate*, as well as in thoſe of *R——tW——*; ſome amongſt them, I ſay, poſt away to the High-Prieſts and Phariſees, and give them

them Intelligence of this Tranſaction: Hereupon a Council is immediately ſummoned, who, ſeriouſly reflecting upon what had paſſed, wonder at themſelves for their Supineneſs and Negligence in permitting a Buſineſs of ſo important a Nature to run unqueſtioned to ſo dangerous a Height.——*What do we?* ſay they: *If we let him thus alone, the* Romans *ſhall come and take away both our Place and Nation.* Upon this, *Caiphas*, who was then High-Prieſt, or *Archbiſhop*, and was a very wiſe and diſcerning Perſon, immediately makes Anſwer, *Ye know nothing at all, nor conſider that it is expedient for us that one Man ſhould die for the People, and that the whole Nation periſh not.* This Reflection of his was thought ſo juſt by the whole Aſſembly, that, *from that Day forth*, we are told, *they took Counſel together for to put* Jeſus *to Death.*

Here then it is manifeſt, that the *Death* of this *one Man* was thought expedient by the High-Prieſt, to prevent a *neighbouring People's* coming to *take away both their Place and Nation*; and therefore, though wrongly applied, with regard to *Chriſt*, was ſtill in itſelf moſt *excellent Doctrine.*

Having

Having thus, I hope, ſhewn to the Satisfaction of every one, the Truth and Equity of the High Prieſt's Maxim, I ſhall proceed in the next Place to point out thoſe particular *Reaſons* and *Circumſtances* which may make the *Practice* of it neceſſary at *certain Times*.

Now, ſhould any one *Man* who had been engaged before in the Buſineſs of the Publick, and behaved ſo *rapaciouſly* and *fraudently* in it as to occaſion his being *expelled the Great Council of the Nation, and put under Confinement*, take Advantage of the People's labouring under a general Calamity from an *iniquitous Scheme*, to worm himſelf a ſecond time into Employment, under the ſpecious Pretence of having a *Noſtrum* for the cure of that Malady? Should this Man, thus got into Power again, draw up and accompliſh an infamous Contract, which inſtead of affording any Relief to thoſe unhappy Sufferers, as he pretended it would, ſhould plunge them into much deeper Diſtreſs than before? Again,

Should *this Man* craftily contrive the Eſtabliſhment of a *prodigious Fund* under the popular Pretext of annually leſſening thereby the *national Debt*, gracing it with

with the fair Epithets of *ſacred*, and inviolable, and religiouſly conſecrating it to that one great Purpoſe, and yet in a little time afterwards wickedly pervert it to his own profane Uſes? Should he employ *one* Part of it in corrupting the Repreſentatives of the Nation, that by a Majority of their Suffrages he might be empowered to employ the *other*, as his own Inclinations or Occaſions directed? Should he, enabled hereby, keep up for many Years, during a profound and general Peace, an unuſual Body of *mercenary* Troops, only to bridle the People, influence Elections, make a Parade at Reviews, and guard his own venerable Carcaſs from Danger?

Should he farther employ this ſacred Treaſure in skinning over the Wounds and Ulcers occaſioned in the State, by the Violence and Corruption of his baneful Adminiſtration, and, Quack-like, locking up a corroſive Humour in the Body-Politic for a Time, which at laſt ſhould break out with ten times more Violence; and laſtly, ſhould he convert it to what he is pleaſed to ſtile *Secret Services*, the loading his own dark and inſatiable Coffers?

Did he, moreover, with ſo much Solicitude and Iniquity, gorge thoſe Coffers with

with this View principally, that whenever the *Senſe* of the *Nation* ſhould be taken *anew* in the Choice of it's Repreſentatives, he might have Stock ſufficient to come up to the Price of as many of *theſe* as were neceſſary to turn the Scale in his Favour, to prevent any Enquiry into his long Miſmanagement, and to ſupport him in ſetting their Principals at Defiance?

Should this indefatigable Genius, moreover, ever buſy in deviſing Ways and Means to grieve and oppreſs his Fellow-Subjects, project a deſtructive and odious Scheme for the levying of the Revenues in a new and oppreſſive Manner, by extending Laws which were already intolerable? Should he contrive by this Means to ſaddle the People with a new Army of Officers and Collectors from amongſt thoſe Perſons whom it might be his Intereſt to oblige, and who could beſt aſſiſt him in his *principal Scheme* of all, the abridging and *undermining* the *Independency* of that *Aſſembly*, which is the only Support of his Country's Liberties and Conſtitution?

Should he intend by this Project to make every Room in the Houſes of the faireſt Traders in the Land conſtantly liable

liable to be rummaged Day or Night at the Will and Pleaſure of a little vexatious Tool in Office. To put it in the Power of ſuch a Fellow to come at the particular Knowledge of all the Dealings of thoſe Traders, whereby he might have it in his Power to depreſs their Credit, clandeſtinely work them out of their Buſineſs, or plague them a thouſand other Ways, if they ever offered to oppoſe the Meaſures, or reſiſt the Encroachment of the Projector, and, what was moſt villanous of all, to deprive the Subject at the ſame Time, of their moſt valuable Privilege, *a fair and impartial Tryal by Juries*, and ſubject their Property to the arbitrary Determination of *Court Commiſſioners*, who were his own Creatures and Dependants.

Should he form another Project, equally worthy of himſelf and pernicious to the People, to reduce the moſt *uſeful* Body of Men the Nation has, and which is her only *Bulwark*, to as infamous a State of Slavery as that of the condemned Criminals who expiate their Offences in a Galley; and ſhould he labour both theſe Points ſo reſolutely againſt the united Judgment, Remonſtrances, Addreſſes and Petitions of the whole Community, as even to endanger his own ſweet Per-

ſon by the Conteſt, only that he might be the more effectually enabled, thereby, *to work out the People's Damnation.*

Should this, I ſay, be manifeſtly the End he had in View in all his Proceedings, it would moſt certainly be *expedient* for them that *this Man ſhould die, that the whole Nation periſh not.*

Again, ſhould this one Man, by low and guileful Arts, monopolize the whole Confidence and Favour of his Sovereign, and endeavour to ſecure himſelf therein, by an implicit Subſerviency to his *Temper*; and by gratifying him in every Thing he wiſhed, how much ſoever to his Diſadvantage, rather than counſelling him in any thing contrary to his preſent liking, though of ever ſo great Moment? Should he, by this means, ſtop up every Avenue to Preferment, but that through himſelf, ſtand conſtant *Centry* at the *Cloſet*, and ſpread an inviſible *Net* between the *Prince* and the *Subject*, through which nothing of Value might paſs, admit of no Acceſs but what he himſelf approved of, and *dock* all Favours handed down by him to others? Should he thus get the real Power and Treaſure likewiſe of the Crown into his own Poſſeſſion, and in conſequence therof, *parcel out* the ſovereign

vereign Authority amongſt his own Tools and Dependants, confer moſt of the high Offices, both of Honour and Truſt, upon his own Relations and Creatures; ſhould he be ſo incroaching and inſolent, at the ſame Time, as under Sanction of the ſaid Influence over his Maſter, not to permit any of the Nobles, or other Grandees, in Poſts of Dignity with him under the Crown, to diſpoſe of the leaſt Place how immediately ſoever annexed to their reſpective Offices, but claim the ſole Donation of every Thing to himſelf, that no one might enjoy any Advantage in the State, however deſerving or well qualified, but who would conſent to do his dirty Work into the Bargain?

Should he thus, in Plenitude of Power, and in high Credit with the King, employ the *one*, wholly on Means, however deſtructive to the Nation, to eſtabliſh himſelf in his tyrannical Uſurpations, and the *other*, in *miſrepreſenting* the People to their Prince, and baniſhing the Subject from the Heart of the Sovereign?

Should he daily inſinuate to the Latter, that the Former were a factious and turbulent Crew, always wanting to change their Governors; and that if they were complied with in one Point, it would

only encourage them to riſe in their Demands, and inſiſt upon another; that the Oppoſition they ſo openly avowed to his Meaſures, were really tho' tacitly an Oppoſition to his whom he ſerves; and that therefore their Intereſts are one and the ſame, and that they muſt *ſtand and fall together?* Should he, hereupon, adviſe him to *turn the Back* upon all their Petitions, Addreſſes, and Complaints, and counſel him, as the young Men did *Rehoboam*, to threaten *adding to their Yoke*, and *chaſtiſing them with Scorpions*, inſtead of giving them a gracious and ſatisfactory Anſwer?

Should this *one Man* go ſtill farther, and not only ſtand between the Sovereign and the Subject, and like a malignant Cloud, obſtruct the Rays of Majeſty from enlivening that Earth, where he himſelf was exhaled, but audaciouſly thruſt himſelf likewiſe between *Father* and *Son*, poiſon the *Sacred Fountain* of *Royalty*, and *divide* that *Stream*, from whoſe *Union* alone the Nation can hope to be water'd with Bleſſings? Should he thus deprive the Land, I ſay, both of it's Sunſhine and it's Rain, 'till it was ready to expire with Cold and Famine; ſurely it would be expedient that this

this *one Man ſhould die for the People, and that the whole Nation periſh not?*

Thus much with regard to ſuch a Man's Conduct in *domeſtick* Tranſactions, let us in the next Place conſider how he might make the ſame Thing expedient, by his Management of *foreign* Affairs.

Should this *one Man*, then, to whom Honours had not been able to communicate Dignity, Power, Authority, or long Experience in Buſineſs, the Knowledge of a Miniſter, be entruſted with *doing the Nation's Buſineſs* abroad as well as at home, and in that Sphere of Conduct commit ſuch Blunders as never could be repaired, and overlook ſuch Opportunities as never could be retrieved? Should he negociate, ever without making a Peace, and proclaim War, without ever ſtriking a Stroke? Should he firſt break with *S——n*, in favour of the *E——r*; then break with both *S——n* and *E——r* in favour of *F——c*, and immediately afterwards break with all the World; and ſo ring on the Political Changes thro' the whole Alphabet, 'till the Nation had not even an *&c.* left for an Ally?

Should he thus abandon the People's old and natural Friends, whom it is their neareſt and deareſt Intereſt to ſupport, and

and ſupport the Intereſt of their moſt implacable Enemies, to the Ruin both of their Allies and themſelves? Should he, under pretext of maintaining the *Ballance of Power in* Europe, keep for many Years together a large Body of foreign Forces in pay; and yet, when that *Ballance* was moſt eminently at Stake, not offer the leaſt Aſſiſtance towards the Preſervation of it, but calmly look on and ſee it's moſt deadly Foe quite overthrow it, by tearing to pieces the moſt natural and powerful Friend that his Country had. If the ſole Mediation between two contending Powers, in which the Nation's beſt Ally was a Principal concerned, ſhould at any time be offered to his Sovereign, and this Man ſhould take Pains to prevail on him to reject it, and to throw it into thoſe Hands which would be ſure to turn it as much as poſſible to his own Nation's Diſadvantage; and at the ſame time ſhould adviſe him, by a ſtrong and expenſive Armament, to put the Son of the adverſe Power in Poſſeſſion of Dominions abſolutely contrary likewiſe to both the ſame Intereſts? Should he thus precipitate his Country by a long Series of Blunders and Iniquities, into ſuch a *Dilemma*, that it neither knew how to go forward nor how

to

to proceed, whom to join with, or whom to oppoſe, thinking of nothing farther, all this while, than how to get over, by annual Expedients, the annual Difficulties he brought himſelf under, without any regard to the pernicious Conſequences of his Meaſures?

Inſtead of recommending Men of Family, Titles, Underſtanding, and Experience to his Maſter, to be inveſted with public Characters, Men of Genius to perceive the true Intereſt of their Country, and Men of Honour to adhere to it: Should this Man pick out from among the meaneſt of the people, a Sett of little low Novices, his own Relations or Creatures, *ſans* Deſcent, *ſans* Learning, *ſans* Good-breeding, *ſans* Diſcernment, *ſans* Influence, *ſans* Probity, *ſans* Everything, and procure *ſuch* to be ſent in a public Capacity to foreign Courts, Fellows fitter to act a Part on a Mountebank's Stage, than to appear in the Cabinets of Princes? Should he thus give up the Nation to be the Contempt, as well as the Dupe of all its Neighbours, and betray at the ſame Time both it's Honour and it's Intereſt: Should theſe Things, I ſay, be ſo, who can deny the

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Expediency of *ſuch a Man's dying for the People.*

If this Man, imagining that the Application of the mercantile Part of the Nation to their Repreſentatives, for a Redreſs of the many Interruptions they ſuffered in their Commerce, from the Inſults and Cruelties of a foreign Power, and for obtaining a Retaliation for Injuries paſt, and a Security againſt the like for the future, was a Reflection on his Management, and a queſtioning of his abſolute dictatorial Power, ſhould, in Conſequence of this Notion, reſolve to be revenged of them at all Events; If, in order to accompliſh this laudable End, he ſhould enter into Treaties and ſign Coventions, by which inſtead of their Claims being aſſerted, and a Reparation for the Injuries done them obtained, both theſe Points ſhould be artfully evaded, and all their Privileges and Rights of Commerce ſubjected to greater Violation than ever?

If, when temporary Expedients, Preliminaries, Conventions and Commiſſaries, would no longer prevail, but the Spirit of the Nation began to exert itſelf in ſuch a manner as convinced him that even he, notwithſtanding his almoſt Omnipotence, durſt no longer venture to trifle with the

Honour,

Honour, the Trade and the Navigation of his Country, but muſt in Spite of his Averſion to it, come to an open Rupture with the Foe.

If then, I ſay, this Man ſhould proſecute ſuch a juſt and neceſſary War with no more Vigour than he enter'd upon it with Inclination: If upon the People's looking back on his Conduct in it for two Years together, they ſhould be induced to queſtion, were it not that they ſeverely felt the Expence of it, whether they had been at War at all or not?

If after Millions thrown away, as they juſtly might be ſaid to be, they ſhould find that not the leaſt harm had been done to any but *themſelves*; that from the Inactivity of their Fleets it was manifeſt that *this Man* had more Deſire to tire *Them* of the War than their Enemies. If, when thoſe Fleets were ever active, it ſhould appear, that it was only to get out of the Way of obſtructing the Foe in their Deſigns; that they made it their Buſineſs to ſail *up* the *Streights* as often as a Fleet was to go out of *Cadiz*, and *down* the *Streights*, when an Embargo was to be made at *Barcelona*, and ſo on. If they ſhould find, that becauſe *one* brave Admiral would not ſubmit to

take any baſe, miſbecoming Orders, or ſuffer the *miniſterial Hook* to be put in his Noſtrils, but bravely launched into the Service of his Country, and did Miracles to revive its expiring Glory. If they ſhould find, I ſay, that upon theſe Accounts, *this Man* ſhould employ all his low Emiſſaries, Tools in Office, and venal Scribes to *aſperſe* and blacken *that Admiral*, both in Converſation and Print.

If it ſhould appear, that in order to prevent this Gentleman's giving any farther Chaſtiſement to their proud and inſulting Enemy, Care was taken for a great while, that no proper Stores, Proviſions or Reinforcements ſhould be ſent him, notwithſtanding his earneſt and repeated Requeſts, and that at laſt Poltroons were by this Man's Contrivance, joined in Command with Him, who were ordered to oppoſe, thwart and mortify him, and inſtead of executing his Orders to fly in his Face, neglect their Duty, and be inſtrumental in deſtroying all his Meaſures. If it ſhould appear to them, that this Conduct of his proceeded from his having laid himſelf under Engagements, for his own private Purpoſes, to his Country's moſt inveterate Foe, not to diſtreſs the Enemy more than it thought proper, and that he was upon the ſame Account ſuch a

Slave

Slave in all reſpects to that Foe, as to give up to them the Trade, Staple-Commodities, Honour, Allies, nay PROVINCIALITY, of his own Country. In a Word, if it ſhould appear, that for 15 or 16 Years together, he had miſſed no Pretence for putting the Nation to an immenſe, tho' unneceſſary and uſeleſs Charge, as if he was determined to prevent its Debts being ever paid off, or its People eaſed of their oppreſſive Taxes: That when any of our Neighbours came to an Agreement he had raiſed Armies, and fitted out Squadrons under Pretence of making them continue ſo, and when any of them fell out, he had raiſed more Armies, and fitted out more Squadrons in order to make them agree; that when his Country was engaged in Negotiations, he had kept Armies and Squadrons in pay, under Pretence of rendering thoſe Negotiations effectual; and when the Negotiations ended in a Treaty, he kept the ſame Armies and Squadrons in pay unde Colour of enforcing the Obſervation of that Treaty; and that when no Pretence could be found, when the Tranquility of *Europe* ſeemed to be perfectly eſtabliſhed, he ſtill kept Armies on foot, under Pretence, that when his Neigh-

bours had no Quarrel amongſt themſelves, they had more Leiſure to think of invading his Land. If his Conduct, I ſay, ſhould appear to all the People to be thus abſurd, thus treacherous, thus deſtructive of every thing that was dear to them, both in foreign and domeſtick Affairs, certainly they would have a right to demand, that He ſhould *die for them, that thereby the whole Nation might be prevented from periſhing.*

I have now done with the ſecond Thing propoſed, and pointed out to you thoſe particular Reaſons and Circumſtances which might make the Obſervation of the High Prieſt's Maxim neceſſary at certain Times; all that remains therefore farther, is earneſtly to exhort to the Obſervation of it, at thoſe Times and under ſuch Circumſtances.

But I muſt here beg leave to explain myſelf with regard to the Senſe in which I intend the Word DYING. That *Caiphas*, in the Text, meant taking away the Life of *Jeſus* is certain; but I am not quite ſo much a *Jew* as this High Prieſt, and therefore am content at preſent, that it ſhould ſignify no more than *Suffering*, *viz.* That ſuch a Man as I have here delineated, ſhould have a proper Puniſh-

ment

ment proportioned to his Fault, and as a Warning both to himſelf and others. That he ſhould be removed from the Council and Preſence of that Sovereign whoſe Honour he had betrayed, and whoſe Confidence he had abuſed. That he ſhould be turned out of all thoſe Places of Profit and Power which he had obtained by Uſurpation, and preſerved himſelf in by Corruption. That he ſhould be obliged to refund the whole of that Treaſure which he had amaſſed, by heaping Employments upon himſelf and Family, by obtaining exorbitant Grants, and by a long Practice of Extortion, Stock-jobbing, and embezelling the Money of the Public. That he ſhould be ſtripped of thoſe Badges of Honour and Diſtinction which by wicked Arts he had procured from his Maſter, which his treacherous Practices made him as undeſerving of, as his Rank made him unequal to. That he ſhould be inſtantly turned out of, and incapacitaed from ſitting for ever afterwards in that Aſſembly where the moſt flagrant Inſtances of his corrupt Conduct had been manifeſted: That Aſſembly, which from being revered and dreaded by all the Nations round about, and from having the Fate of *Eu-*

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rope depend upon its Reſolves, had, for many Years paſt, utterly loſt all its Honour and Influence Abroad, and become the greateſt Grievance at Home, by the ſcandalous Proceedings of a *Mercenary Majority* under the Direction of this baneful Leader; and laſtly, that ſome public Brand ſhould be fixed on him, which might mark him out for the Abhorrence and Contempt of every honeſt Man, and that inſtead of expoſing his head on a Pole, ſhould *expoſe it on his own Shoulders.* This, as it would be a living Warning to others from climbing the Aſcent to Power and Riches by ſuch falſe and guilty Steps, would be likewiſe a Puniſhment infinitely more ſevere than any Death, unleſs to a Wretch whoſe callous Breaſt was paſt all Senſe of Feeling and Remorſe.

Heu! quantum miſero pœnæ mens conſcia donat.

And now my Friends and Brethren, if *we* of this Age and Nation are curſed with any *one ſuch Man living* amongſt us, and having Rule and Authority over us, (as we moſt certainly are, unleſs our Senſes and Underſtandings both are Ly-

ars)

ars) let us *all* exert ourſelves to the utmoſt in our reſpective Capacities towards reducing him to the *State* I have been juſt now deſcribing. Let us be *inſtant in Seaſon and out of Seaſon*, for this good, laudable, and neceſſary Purpoſe. Here is a fit Object for the Zeals of Vengeance and the Fevers of Paſſion. In this Caſe we may ſay with *Jonas*, tho' with more Reaſon, that *we do well to be angry*. The Force of Antipathy, and the Ferment of the Blood, were deſigned to be exerted on ſuch Occaſions.

This our almoſt expiring Liberties and Properties claim at our Hands. This the Blood of our immortal Anceſtors which was ſhed for the Eſtabliſhment of thoſe Liberties and Properties demand from us. This the Security and Welfare of our Poſterity require us to accompliſh.

Come then, and let us join Hands and Hearts to be Fellow-Labourers in this neceſſary Work of National Vengeance, this only Reſort from impending Ruin. Let thoſe amongſt us, particularly, who are Members of that great awful Society *to whom Vengeance*, in ſuch Caſes, properly *belongeth*, *ſhew themſelves*. Let them not ſhift it off from Time to Time, and be tempted *to let it alone this Year*.

Now

Now is the accepted Time; now, or never, *is the Day of Salvation!* What I ſay therefore unto all, I ſay particularly unto you, WATCH. *Let the Zeal of your Houſe eat you up.* It was a Law amongſt the *Athenians*, that when any Mutiny or *Difference* aroſe in the *City* of *Athens*, the *Inhabitants* ſhould take *one* Side or the *other*, or elſe be *baniſhed* the City; thus ſhould it be done to the *Man* who ſtands *Neuter* at this *critical Juncture*; for no more is now neceſſary than that you ſhould be reſolute, and not voluntarily yield to your own undoing, for *reſiſt* but *the* DEVIL, *and he will flee from you.* It would be a Shame for you, who are ſo nobly *harneſſed*, to turn yourſelves back in the Day of Battle! You have the *complete Armour* both of Heaven and the Nation to enable you to *ſtand againſt the Tempter's Wiles.* Whatever bright Temptation therefore this grand Seducer may preſent to draw you from your Duty, or whatever fiery Trial he may make uſe of to deter you from it, be not either allured or frightened from your Station, but have conſtantly an Eye *to the Recompence of the Reward*, namely, the Bleſſings and Applauſes of a reſcued People, the ſilent Whiſpers of an untainted

ed Conſcience, and the Welfare and Security of your own future Condition.

Bravely ye have *begun*; bravely *go on.* You have the Wiſhes, the Prayers, and the Hearts of every Man of Probity in the Kingdom with you. Who but muſt pride himſelf in being *elected* to make *one* in ſuch an Expedition, in which, if Succeſs accompanies his Endeavours, his Name will be delivered down with a ſweet Savour through all ſucceeding Generations: Or if the contrary ſhould unhappily be his Fate, his very Retreat will be more glorious than the Enemy's Victory. But why ſhould I even ſuppoſe the latter? In the preſent auſpicious Criſis it is next to impoſſible; you *muſt*, you *will come off with Triumph*, if you but perſevere. Let not then *one* or *two* Repulſes diſhearten you. Let not an *expiring* Majority of peſtilential THREE ſtagger you in the leaſt; there may be *three* or *four ſcabby* Sheep in the *beſt* Flock; and tho' their being *kicked* out of it reduces the Number for that Inſtant, yet a farther Infection is thereby prevented, and the *Fold* may ſoon be recruited with *ſounder* Cattle. This *Reſolution* and *Perſeverance* ſuppoſed, I will venture to pronounce, that the KALENDS of *February*

will henceforward ſtand as brightly diſtinguiſhed in the *Engliſh Annals* for the *Downfal* of a *Tyrant*, as the IDES of *March* does in the *Roman*.

Which may Heaven of its infinite Mercy grant, *&c.*

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F I N I S.